THE PACIFIC

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THE FOUNTAIN.

Into the sunshine,
Full of the light,
Leaping and flashing
From morn till night;

Into the starlight
Rushing in spray,
Happy at midnight,
Happy by day,

Ever in motion,
Blithesome and cheery,
Still climbing heavenward,
Never aweary,

Glad of all weathers
Still seeming best,
Upward or downward,
Motion thy rest,

Ceaseless aspiring,
Ceaseless content,
Darkness or sunshine
Thy element.

Glorious Fountain!
Let my heart be
Fresh, changeful, constant,
Upward, like thee!

—James Russell Lowell.

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THE PACIFIC

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A GREAT LOSS TO THE PACIFIC COAST.

The Rev. Dr. W. H. Day will close his work as pastor of the First Congregational Church of Los Angeles on Sunday, January 21. The church accepted his resignation with great regret. And it is with great regret that Congregationalists all over California will part with him. The Pacific cannot recall any service on the Pacific Coast more worthy of commendation in every respect than that of Dr. Day for these sixteen years in Los Angeles and Southern California. It seems as if it ought to have continued for at least sixteen years more. Dr. Day knows not only Southern California, but Northern California, and Oregon and Washington and the other Coast states as no new man will know them for years. For several years he was each year increasingly valuable in our Coast work and fellowship, and The Pacific has come to think of him as almost indispensable in that work. Along with others we had been hoping that when he went from Los Angeles it would be to some other field of service and influence on the Pacific Coast. That would have meant the strengthening of our work in its entirety. There is a Pacific Coast Church life, and there are Pacific Coast needs, into which many of the new men from the East do not enter for some time—some of them never. There are those who are here in body, but not in spirit. Into our corporate church life some never enter. They fail to get the vision of the far West; fail to realize that the center is departing more and more from whatever point East it may in their imagination seem now to be and has but one sure goal—the Pacific Coast. This means that there isn't a church interest or institution on the Pacific Coast that should not be first in the minds and hearts of our ministers—that which is here should have the preference; and if it is not what it should be, all should lend a hand to the end that it may be built up and made efficient. In no other way can we lay foundations for such usefulness here as is demanded of us if we are to do our part in Christianizing our Coast and the Orient, on which trans-Pacific lands, because of our proximity thereto, the people of this coast are exerting an especial influence, not only for their their weal or woe, but for our own also.

In the year 1880 Dr. C. L. Goodell, at that time pastor of our leading church in St. Louis, spending his vacation here by the Golden Gate, had the vision and inspiration which led him the next year at one of the national meetings to call on the Congregationalists of the country to "pierce all the golden air toward the Pacific with rising church spires and swing wide the doors of welcome to the work and worship of God." Dr. Goodell saw here in 1880 the future worth and greatness of the Pacific Coast and its relation to the other parts of our country and to the Orient as he had never seen them before, and he plead for a denominational policy consonant therewith.

In giving Dr. Day to the East, as we have given several other beloved workers in recent years, we are hoping that such a leavening influence will be more and more operative as will tend to center the thought of our societies and official bodies on the Pacific Coast as a part of the country worth cultivating in an intensified manner, and that this feeling and spirit will go out and permeate the being of every worker who shall come to us.

The secretary of our national home missionary society remarked in 1848 when Samuel H. Willey was being ordained for mission work here on these far shores that California would yield "a harvest of influence to be felt around the world and would strike the key-note of some of the sweetest songs in the millennium."

The results in the Pacific and other far Western states in the elections last November were such as to cause the East to stand and take notice. Call it progressivism or iconoclasm, or what anyone may desire to call it, there is something here that must be considered; it is bound to leave its mark on the future. The people are out to make things over. Let us seek therefore that sodality in our Pacific Coast Congregationalism that will make it possible for us to have large part in the moulding process. A denomination with such a history as ours and with its present Catholic spirit has much of worth to contribute to the future of our coast, our country, and the world.

"Time," we have been told, "makes ancient good uncouth." At different times in the past our national societies have seen the need for forward movements on the Pacific Coast and have arranged for them—in the American Board work, Church Building, the A. M. A., and the Sunday School and Publishing Society work.

There are other forward movements needed, and understanding the Coast as he does it may perhaps turn out that Dr. Day and other of the brethren whom we have surrendered to the East will be for us "friends at court,"—helping to an understanding of the needs here and to a conception of what can be accomplished if they are met.

So shall we be recompensed to some extent for our great loss!

CHRONICLE AND COMMENT.

Nine grocers at Toledo, Ohio, are under indictment for combining and fixing a uniform and excessive price for butter. All are members of the Retail Grocers Association.

The fiftieth anniversary of the founding of Wooster College at Wooster, Ohio, was celebrated in December. Dr. Campbell White, for many years at the head of the Laymen's Missionary Movement, is president. The degree of LL.D. was conferred on the Rev. Dr. Jowett of New York.

An Intercollegiate Prohibition Conference was held the last week in December at Lexington, Kentucky. One thousand delegates attended. United States Senator Breckinridge and William Jennings Bryan were chief speakers. Mr. Bryan said in the course of his address: "There is only one side to a moral issue and that is the moral side. No party can afford to champion the immoral side of any moral question. Let me therefore advise you, young men, to take up the work in your respective parties. If you are Democrats, make it your business to use your influence

within your party to put your party on the prohibition side in county, in state and in nation. If you are Republicans, work in the Republican party along the same lines. I need not advise those who belong to the Prohibition party, because with them prohibition is the central and controlling plank.

John Louis Nuelsen is the bishop of the Methodist Episcopal Church who has charge of the work of that denomination in Continental Europe. He resides near Zurich, Switzerland. He has been charged with pro-German partisan conduct and Bishop Anderson has been sent to inquire into the matter. Bishop Nuelsen is a native of Zurich, and had his early education in Germany. Arriving in the United States in 1886, he finally settled on the ministry as his calling, and, after studying at Central Wesleyan College and at Drew Theological Seminary, he returned to Germany and studied at Berlin and at Halle. His service in the pastorate was not long, as, in 1890, he joined the faculty of St. Paul's College in Minnesota, and later taught at Methodist Colleges and divinity schools in Warrenton, Missouri, and in Berea, Ohio. In 1908 he was elected a bishop and in 1912 was stationed in Europe. He has been a prolific writer of religious literature and as editor of periodicals designed especially to meet the needs of German Methodists in the United States and in Europe.

THE STATUS OF THE MINISTRY.

Our article last week on the story of Reginald J. Campbell's journey from Nonconformity into the Church of England was necessarily incomplete.

Among the parts of the story of considerable interest is that in which Mr. Campbell gives his conception of the ministry. He was never satisfied, he says, with the position of the minister in English Nonconformity. In the Scotch-Irish environment in which he was in his boyhood the minister's office was held in great reverence, and not least because he had been set apart thereto with the laying-on of hands. "He was not as other men. He had been sealed to a vocation not of earth, but of Heaven. Christ had anointed him with a divine charism for the discharge of a sacred duty—the highest of all kinds of work in this world, that of ministering to his flock in holy things. This had been duly recognized by the minister's brethren of the presbytery. The people had called him to the particular church over which he had been set, but they could not give him his commission; that came from God alone."

Mr. Campbell recalls an ordination which he witnessed in the North of Ireland when he was a boy, and tells of the awe which took possession of his mind as he witnessed it, remarking: "No one could help feeling that it represented something very holy—the bestowal of a supernatural gift by the Lord himself." And he adds: "That was the thought that ran right through all the relations of the laity with the ministry at that time and place, just as it runs through Scottish Presbyterianism in general."

English Nonconformity he declares has little or none of that.

"In its opposition to sacerdotalism it is shy of recognizing any distinction between minister and laymen. In many churches the minister is regarded as no more than a person whom the rest of the members of a certain religious community choose to appoint and pay to do what they themselves have not time to do. He is to make the church go as they make their business go. To this end he must be a good and attractive speaker; but there is nothing sacrosanct about his pulpit gift any more than about theirs for securing success in any other direction."

Here Mr. Campbell begs Nonconformists not to imagine that he is speaking slightingly of them or their institutions; that he is saying only what thousands of their own number would acknowledge to be true, and many would think desirable likewise.

"They would view with suspicion any tendency on the part of the minister to magnify his office or attribute special significance to it. As a rule there is no laying on of hands when he enters upon it—not that the omission matters much, for no Nonconformist would believe in the conveyance of spiritual gifts by a merely mechanical act, or would be at all inclined to admit the value of historical succession in this method of confering Holy Orders. But the inevitable result is seen in the standing and authority of the minister. If he is a strong man, the possessor of popular gifts, he will be treated with plenty of consideration; but the consideration is not due to his office so much as to his personal qualities. And more and more it is the tendency to make the minister directly responsible for all the detail of the activities of the church he serves. He must attend to everything and do his best to please everybody. * * * * The tendency to regard the minister as the salaried director of an institution which has to be made as successful as possible is widely recognized as as pernicious one; but is not the reason for it to be sought in the popularly accepted theory of the nature of the ministerial office? It would absolutely astonish many Nonconformits to hear their minister speak of his Orders at all."

And Campbell accordingly asks, "Where is the use of arguing about the validity of Nonconformist Orders under such circumstances?" And he declares: "The first thing to be done is to convince the laity that Orders exist and to show what they mean."

Lest he be misunderstood in this he writes: "It need hardly be said that the relation between minister and people in a Nonconformist church is at best one of peculiar closeness and beauty, full of tenderness and mutual devotion.* * * But wherever it is found it will be observed that reverence for the character of the man in the pulpit and gratitude for the spiritual help afforded by his preaching, or love for the wise and tireless pastor whom they know in the home, is the cause of the feeling on the part of the people and lifts the whole subject to a level on which all that could reasonably be claimed for the office at its highest is spontaneously recognized as true of the man."

Mr. Campbell is far-sighted enough to see that some persons would contend that this is enough. But he declares: "That is not so;" and he goes on to strengthen his assertion by the statement: "It depends too much upon what may be termed the accidents of the situation—the right man in the right place, and a congregation wise enough to know it and value him accordingly. It might be tragically otherwise. What is lacking is in most cases the proper standpoint from which to view the ministry as a whole." And he concludes with emphasis: "Either it is of divine authority or it is nothing; and if it is of divine authority, however that authority be contrued, surely the fact ought to be admitted and definitely marked. The distinction between minister and layman is no imaginary one, and it is a grave evil when it is treated as such. If saccerdotalism is a danger, so is antisacerdotalism in some of its developments, and this is one."

In a footnote to this discussion we find this: "Of course it should not be overlooked that in theory the ministers office is a spiritual one, and the call thereto as sacred as anything ever claimed for Anglican or Roman

priesthood. I am only arguing that the fact should be more definitely recognized."

Why Churches Are So Often Empty.

Linked with Mr. Campbell's ideas as to the status of the ministry are some thoughts on empty churches. He expresses the judgment that the fullness or emptiness of a church depends entirely on the personality of the man in the pulpit. The inference is that he thinks that it ought not to so depend and that such a reaffirmation of religion as would come if unity were attained would cure this evil.

As to the man in the pulpit he writes:

"If he is a good speaker and otherwise interesting in himself he will have plenty of hearers. He can preach what he likes—doctrinally I mean—and his congregation will listen. If on the other hand he has not popular gifts he may be the possessor of all the wisdom of all the ages but waste his sweetness on the desert air."

He declares that this is a fact there is no gainsaying.

"It is not theology good or bad, old or new, sound or unsound; that keeps the people away from church or draws them to it. What they care about is being interested.

It is significant that Mr. Campbell states that he is unimpressed when workingmen tell him that they do not like the way the ministers have truckled to the capitalists. He believes there is a modicum of truth in it, but not very much. "I do not observe," he says, "that workingmen attend the churches wherein the clergy are sympathetic with their aspirations in greater numbers than attend other churches." Some of the most devoted and self-sacrificing of the socialist clergy preach every Sunday to empty benches; the workers will listen to them on the platform, applaud them when they talk politics but do not care to hear them talk religion."

He says that when troubled clergymen come to him and ask why they cannot get people to come to church and talk of their incompetence and unworthiness, and take the blame on themselves, that he can only tell them that they are mistaken: that he has probed the matter to the bottom and knows: "The true explanation is to be sought in the habit of mind of the age, and it is easy to see what that is and what has made it. For generations past we have been growing a type of man whose interests are mainly on the outside of life. The amazing advance of physical science in the Victorian era, following upon the industrial revolution of the eighteenth century, has accustomed us to values expressible for the most part in terms of what can be measured and weighed. Many people would refuse to believe that there could be other values. Men tend to become like their pursuits, and our utilitarian pursuits have made us utilitarian in taste and outlook. The practical man is assumed to be the man who knows best how to succeed in utillitarian schemes, not the man who sees life sub specie aeternitatis, and orders his course accordingly. Rich and poor, it is just the same: the one has what the other wants, and neither has inclination for the supermundane.

Going back to other days Mr. Campbell says: "There was nothing to compete with the sermon then. The church was the one great social center in every parish, the religious service the principal social excitement to which people looked forward. There were no picture palaces, no bicycles or motor cars, no popular magazines and illustrated papers. The population was not mobile; where people were born, there they lived, and there for the most part they died. They have to be entertained nowadays, and their occupations throughout the week are such as to incline them to demand entertainment on Sunday, and they get it. Let all this be remembered, and the wonder will not be that so many stay away from church, but that so many go."

Of course his conclusion is that this will have to alter. "Neither man nor nation can go on forever pampering the flesh and starving the soul. The time must come, and, this terrible war is helping to bring it about, when civilization as a whole will rediscover that man cannot live by bread alone, but by every word that proceedeth out of the mouth of God."

In one way and another it appears Mr. Campbell came to the conclusion that "We could no more have Christianity without the Church than we could have life without embodiment in such a world as ours."

"The question, What and where is the Church? became imperative.

Further, he now recognized unequivocally that it was impossible to divide human life up into compartments and say that this had spiritual significance and that had not. Life in its wholeness must be covered, interpreted and sanctified by religion or else religion is a failure.

"And just here was where I felt ordinary Protestantism to be most wanting. * * * I can speak but for myself when I say that Protestantism as I knew it best was too subjective. If I may say so without offense it has always had within it a latent Manichaen tendency. The outer world, the world of matter has been practically excluded from the purview of religion, been set in opposition to the world of spirit; interest has been withdrawn from the former and concentrated, in theory at least, upon the latter. What has been the result? That in Protestantism a practical dichotomy has been effected of sacred and secular which has had a most disastrous influence upon the general outlook of the modern world. Catholicism with all its faults, and they are many and grievous, has been saved from this by its very fundamental idea. How to relate religion to life in its entirety is the problem, a problem which I do not think Protestantism, broadly speaking, has solved."

For some time, he says, he tried his best to meet this difficulty by preaching the sacramentalism of life, which though held to be a perfectly true thought did not satisfy him. More and more he felt the "need of a spiritual environment wherein that idea was authoritatively recognized and expressed."

Then it was that he began to inquire earnestly into the inwardness of Roman doctrine and discipline.

He came through not with any greater desire than aforetime to associate himself with Rome, but with a desire to get into the Church of England fold.

"I felt that, as Bishop Gore says, the Church of England had a special mission in the world, that of witnessing for a liberal Catholicism. My affinities were with that and I knew it. That, despite all its exaggerations and incoherencies, was what the new theology movement consciously or unconsciously had been seeking. There could be no returning to Protestant individualism; in the corporate unity of the Catholic Church, and that alone, was full satisfaction to be found for my religious needs. One had to get into the main stream of Christian history if that were possible."

It should not be thought that he does not see faults in Anglicanism to be remedied. And there is no doubt that his influence, if a strong movement for reunion should come in his life-time, would be for concessions to Nonconformity not yet much thought of in the Established Church. He tells us that in his work among the wounded and dying soldiers in France he learned some things about the weaknesses and failures of the national religion which are better discussed elsewhere than in his book; and gives also this testimony: "It was impossible to be thrown day after day into the company of chaplains and Christian workers of all denominations without feeling that our

common Christianity is indeed a real and most blessed fact for which to be profoundly thankful." And then he adds: "In the presence of such a cataclysm as the war, how comparatively trivial our disagreeaments appear!" And his declaration is that he came back from that experience more than ever convinced that "the question of the reunion of Christendom is one of urgency, not mere expediency, and that its indefinite postponement is inflicting grievous harm upon human society." And in that connection he asks, "Who can say how much of the international antagonisms and secularity of aim from which we are all suffering must be attributed to the divided state of Christendom?"

Mr. Campbell states that he does not deny that a true and real Christian life can be lived and is being lived outside the main current of Catholic tradition, but that it has become clear to him that it is only within that current that a full all-round Christian development can be realized, especially in its social aspects; that there is loss and impoverishment in remaining apart, a loss and impoverishment which extend in some degree to the parent stock.

Mr. Campbell appeals to history to justify him in such utterances as these:

"The Church was no amorphous aggregate of individual souls, each with its own special and direct relation to the living head but standing in no necessary relationship to the rest; it was a growing organism, a society in which He (Christ) indwelt and whose divine life was shared by all who became part of it."

"All other religions were local and national in their organization; the Christian ecclesia claimed to be universal—one and the same society everywhere."

And Campbell's conclusion is: "If the Church is ever to overcome the world and transform it into the kingdom of God, it will not be by splitting up into cults; it can only be by realizing and giving full expression to the conviction that mankind is one because God is one, and the Church is one because Christ is one."

Not till the moral abuse of the Roman hierarchy goaded the conscience of Europe into a revolt that shattered the outward unity of the Church was the obligation to maintain that unity ever seriously questioned. Now we have got to get it back; civilization is perishing for lack of it. Protestantism is losing ground, and Catholicism languishes."

BILLY SUNDAY AND MODERN THOUGHT.

Could They Learn Anything from One Another?

Last Sunday evening the Rev. Albert W. Palmer spoke in Plymouth Church, Oakland, in part as follows:

Billy Sunday is the John-the-Baptist of the modern religious world. He has the strong points and the limitations of John-the-Baptist without either his modesty or asceticism. The chief differences between Billy Sunday and John-the-Baptist may be summed up by saying that Billy Sunday is an American and John-the-Baptist was not! That is not flattering to our American pride but it is not far from true, just the same!

The parallel between the two great revivalists is rather striking. John-the-Baptist came out of the wilderness of Judea and Billy Sunday out of the Middle West. (The two are somewhat the same from a Boston viewpoint!) John-the-Baptist was strong in his denunciations and lurid in his language—with great emphasis on judgment and fire—and so is Billy Sunday. Delegations of teachers, soldiers, tax-collectors, etc., attended his meetings on the banks of the Jordan, just as they do Billy Sunday's! He spoke to them frankly, calling them "offspring of vipers" in a way that would have pleased Billy Sunday! In John's case, under a warm sun and out of doors, people evidenced their repentance by being immersed in the Jordan. Billy Sunday has his symbol of repentance too, adapted to the conditions of modern life. He has people "hit the trail"—the psychology is the same. John-the-Baptist failed to understand the sweeter and more spiritual message of Jesus and so does Billy Sunday. But Jesus spoke with honor and respect of John-the-Baptist—and I am inclined to believe he would do the same of Billy Sunday, although sometimes I wonder!

There are, of course, striking differences—in dress, in diet, in financial returns, in advertising—but these are only incidental and largely the result of an American background.

Just as John imitated the dress and manners of Elijah, so Billy Sunday, too, is a reactionary. Traditionalism and orthodoxy are the very essence of his message and all that we have come to know as "modern thought" is anathema to him.

Yet I have a feeling that Billy Sunday and Modern Thought need each other—could learn much from one another to their mutual profit.

Among the benefits which Billy Sunday might secure from modern religious thought would be a smaller and more hopeful hell! Men and women cannot in this age be hypnotized, even by Billy Sunday, into really believing that God's mercy ceases at the moment of death for those who have not been fortunate enough to secure admittance to Billy Sunday's tabernacle on a crowded night and who might have "hit the trail" had their street car not been delayed. A man of Billy Sunday's splendid vitality and enthusiasm deserves a bigger and kinder God!

Along with a smaller and more hopeful Hell, Billy Sunday would probably attain a greater restraint in assigning people thereto! If he only realized that Hell was relatively small, he would in all decency try not to over-crowd it! Reticence in denunciation would come with a deeper understanding of the part heredity and environment, and education play in character building.

Billy Sunday's power and outlook on life could both be broadened by an understanding of modern science and the modern scholarly study of the Bible. Dr. Grenfell, the great-hearted Labrador physician and missionary, after hearing Billy Sunday said that he couldn't quite understand Billy's hatred of evolution—especially his scorn for the idea of human descent from monkeys. "I would as soon be descended from a monkey as a dust-heap" said Dr. Grenfell, "and I sholud have thought Billy Sunday would have minded it less than most people—monkeys are such splendid athletes!" As to the Bible, it is sad to think how much of his preaching Billy Sunday's converts have got to put one side unless the results of the most searching and reverent Biblical scholarship are to be counted vain.

The other great thing which Modern Thought holds in store for Billy Sunday, is a bigger conception of the Social Gospel. Billy Sunday is socially awake at just one point—the liquor traffic, and he is wide awake there. But the social problem is a lot bigger than the liquor traffic, and Billy Sunday's sneers at social service and the brotherhood of man are enough to make the angels weep. The trouble comes from the man's pessimistic and individualistic theology. He is trying to save souls one by one. He expects the world to be damned and cursed (all except the few "saved" souls) at the second coming of Christ—which will occur whenever the requisite number have been "saved."

Of course such a theology has no social hope or social program.

But there is another side of the picture. We men and women who walk in the light of modern thought have something to learn from Billy Sunday.

First of all and most obviously he speaks the language of reality. That it is also sometimes the language of vulgarity and irreverence is unfortunate—but it is the reality of his address and its tremendous passion and sincerity that grips people. If he translates the Bible into slang, he at least gets people to listen to it, who simply ignored it before. And he makes religion a real issue, dealing with real problems of present-day life.

But it is reality plus emotionalism. People like to have their emotions stirred. That is why they like football, baseball, movies, sensational newspapers—and Billy Sunday. Sometimes he commits assault and battery on people's emotions and that is wrong—but the average Protestant church has been emotionally deficient and Billy Sunday is bringing up the average by a few excesses.

Finally Billy Sunday has a lot to teach us about doing the thing in the big way. He does not sit still waiting for someone to drop into a service at the Tabernacle. He goes out after people. He unites and organizes the entire community to do religious work. He captures the atteniton of the city. All this could be done and done effectively with a more gracious preacher and a sweeter, saner gospel. It could be done here in Oakland. The great performance of the Messiah on New Year's Eve was a great religious event which hinted at what a united and reasonable and mutually tolerant group of churches could do. Why wait for Billy Sunday and submit to his vulgarity and medieval theology? Why not do something better and do it ourselves, and do it in the big way?

THE WORK GEORGE SHERWOOD EDDY IS DOING.

Under the caption of "Vital forces of Today" a writer in the London Christian sketches the career of George Sherwood Eddy and tells also of his service at the war front in Europe.

"Mr. Eddy has recently given three months to evangelistic work in Y. M. C. A. Huts throughout Great Britain and in France, and hopes to resume this work early in the New Year. His presentation of the Gospel has stirred our lads mightily, for it is instinct with the unconquerable hope and experimental certainty of one who has seen men brought from the utmost darkness into the glorious light of the Gospel, and made over anew. During his stay in England, he also addressed five great Y. M. C. A. conventions with a total attendance of 40,000—a number that reads like a legend in these crowded, heavy days of work and conflict; and everywhere he has kindled a new faith and hope in the transforming power of the Gospel and a new interest in world-evangelisation. He has the gift of making the great Christ-ward movement in the East real to the man to whom missionary work seems a slow and not too late safe investment."

Readers of The Pacific may be interested in the following sketch given of Mr. Eddy:

"Mr. George Sherwood Eddy is an American Born at Leavenworth, Kansas, in 1871, he graduated from Yale, where he was brought into touch with the Student Christian Movement, acting for a time as its Secretary. In those early days the one thing the young student was quite sure of concerning his future was that he would never be a missionary. But soon a new experience and realisation of the love of God in our redemption brought with it an apostolic yearning to take the Gospel to the far ends of the earth. He joined the foreign staff of the American Y. M. C. A. as National Secretary for India, and for fifteen years worked among the educated classes in all parts of the Indian Empire, his quick and sympathetic apprehension helping him to gain a clear and deep-going insight into the tendencies and movements of a new world in the making. In 1911, he was appointed International Secretary for Asia, and a year later went on his first evangelistic tour with Dr. John R. Mott. The time chosen was strangely momentous. Great transformations had just swept over the East. China had become a Republic; Japan had mastered the elements of constitutional government; Korea was adapting herself to a new regime; in India the long-fermenting unrest was changing from the merely negative aspect of a sterile revolt to the positive atmosphere of reconstruction; and the Balkan War was stirring the sluggish heart of the Near East. Wherever he went, Mr. Eddy felt the thrill of a new life, and was quick to recognise at once its promise and its perils, its solemn challenge and its glorious opportunity; sensing in it the dawn of a new era in world evangelisation."

Mention is made as follows of Mr. Eddy's recent campaign in China:

"During his recent campaign in China, for instance, he addressed meetings in twelve Chinese cities, speaking to an aggregate audience of 121,000 members of the educated classes, admission to the meetings being by ticket only. As a result, no fewer than 7,000 Government officials, scholars, and ruling gentry sought enrollment in Bible classes. The story of his experience should go far toward disabusing the popular mind of the idea that the majority of Eastern converts are of the lowest and most ignorant type. He has proved the responsiveness of the Eastern intellectuals to the Gospel message, and bears witness to the rich opportunities which the present renaissance of the East affords for winning men of light and leading to make open confession of Christ."

A SALOONLESS NATION, A SOBER PEOPLE AND A STAINLESS FLAG.

By E. A. King.

"Ye shall know the truth and the truth shall make you free."

I.

Introduction.

There is always a beginning somewhere. We will not delve into ancient history, but I would like to say something about Mrs. Mary H. Hunt. She was born on July 4th, 1831. In bringing up a son she came to study his temptations and found the liquor traffic standing in the way.

She studied Civil Government to know the laws and how to make them. She studied alcohol. In 1880 she laid a plan before the National W. C. T. U. Convention. It was to cause scientific temperance to be taught in all the public schools in the land. When she began scientific temperance was not taught in any public school; when she finished her work there was not a school in the country where scientific temperance was not taught.

Her plan was to reach the children. This she has done. She died in 1906. Her work goes on. Out of the schools has arisen a generation of young men and women who know what alcohol is. These people have influence and they are making it felt.

We must count in the National Anti-Saloon League with all its state organizations. Without party politics this or-

ganization has created a wonderful public sentiment and has enlisted the men of all parties and all religious faiths in an effective organization to fight the entrenched saloon.

It might be difficult to trace back the exact origin of the dream of Nation-wide Prohibition. At a recent state convention of W. C. T. U. in New York at Saratoga Springs a speaker said:

When Mrs. L. M. N. Stevens issued her famous proclamation in 1911 the idea of National Prohibition was born.

I have an idea that the thought of a possible saloonless nation came to a number of our great leaders at about the same time. Dr. Francis E. Clark announced a plan to the Christian Endeavorers at Los Angeles a few years ago that was unanimously ratified by 15,000 voting delegates. The date was set for 1920 and Dan Poling was made National Citizenship Superintendent. Through influences brought to pass by this organization a great mass convention of all the temperance forces in this country met in Columbus, Ohio, to devise some way to force the prohibition question upon the political parties of this country. The efforts of this company of people to get one of the National Political parties to write a National Prohibition plank in its platform failed, but the matter has been brought home to the leaders in a way that it has never before been done.

It is very interesting to notice how the politicians are discussing the national prohibition question. Not long ago I read an editorial in a magazine that said in so many words that the prohibition question is not of sufficient size to be considered of National importance! Let us see if that be the state of affairs.

II.

What Has Been Accomplished.

Since November 7th we find, in round figures, that there are now 23 prohibition states and one dry territory.

As a result of the November election 360,000 square miles have been added to prohibition territory. One twelfth of the area of the United States. The population living under prohibition has been increased by 5,000,000 residents of the states of Michigan, Montana, Nebraska, South Dakota, and Alaska with 590,884 square miles and a population of 70,000 people. To this list must be added Utah which has elected a legislature pledged to enact prohibition by law. Florida and Wyoming are likely to be made dry by legislation. Iowa will vote next year and Texas will do the same. No doubt California will go on the dry list in two years from now.

I submit to you the query does this not look like a large enough problem for a national political party?

III.

Why Should We Work For A Saloonless Nation?

1. Because the saloon is in politics for its own selfish ends.

There is no informed person who has anything to do with civic matters that does not know how completely the liquor interest is in politics. Why should it be? Why any more than the grocery or the clothing business?

A new order of civic life has arisen in these latter days. We are opposed to any business or any organization that seeks to manipulate politics for selfish ends. There is such a thing as Civic Patriotism and public spirit. To live for the good of all, for the uplift of human society is the modern spirit that is moving men and women.

The saloon does not contribute to the community uplift. No one has ever heard the police department of any city say that the presence of the saloon was of any value in keeping the city quiet, decent and safe. The first institution to be closed by the police in case of fire, riot or public catastrophe is the saloon. It does not help.

Let me quote from a recent letter from the manager of a Life Insurance Company. The agent had made out papers for a saloon keeper but the Company turned it down. The agent sulked and objected whereupon the manager wrote him the following letter a part of which I quote:

"We are quite willing they should write all the saloon keepers they desire. So far as we are concerned we do not believe risks of this class will contribute to a satisfactory mortality in the first place, and in the second place we do not care to write our business among that class in the community. We think it would do the company harm rather than good, even if it got a few hundred thousand of seemingly good business on endowment plans each year, if the holders of these policies were saloon keepers. We do not want the name of being a saloon keepers' company, and of taking a grade of risks, which are promptly refused by every leading sonservatively managed company of the country.

"Life insurance companies are engaged, all of them, in encouraging thrift, protecting homes, and in serving the welfare of the individual the community and the state. Saloon keepers all of them, are engaged in discouraging thrift, destroying homes, and in injuring the individual, the community and the state. There is nothing in common between us, and we do not even care for business relations with them. We do not think you are entitled to be very much disappointed about our not taking a risk belonging to a prohibited class as described in our rate book, where our reasons are as sound as we deem them to be on the broad question involved."

So long as the saloon actually does discourage thrift, destroy homes, and injures the individual, the community and the state we are not only justified in our attempts to destroy it, but it is our duty to destroy it root and branch.

2. The use of intoxicating liquors as a beverage destroys the working man's efficiency. I have been very much interested in the growth of social legislation. Many laws have been enacted to force the employer of labor to provide preventive devices against accidents and to protect the working man against the effects of accidents by law. It is not surprising, therefore, to know that employers of labor have been studying the causes of accidents. They find more accidents occurring on Mondays after men have been drinking heavily on Saturday nights and Sundays. It has been shown that abstainers have less accidents than drinkers.

It is to be expected, therefore, that employers of labor will take measures to prevent their men from drinking intoxicating liquors. This trend towards industrial prohibition is perfectly natural and is in line with efficiency.

The use of intoxicating liquors tends to destroy a man's value to society as well and any movement that is calculated to destroy the custom of popular liquor drinking is worthwhile and justified because it will make all working men and human society better and saner!

In one summary paragraph I would like to present a number of other reasons for striving for national prohibition.

The use of intoxicating liquors by parents tends to weaken their children's vitality, child death rate is higher in drinker's families; drinkers' children develop more slowly; alcoholism is a contributing cause to feeble mindedness; there is more tuberculosis in the children of drinking parents than in those of sober parents; alcoholism contributes materially to defective childhood and degeneracy; drink impairs scholarship; in every four cases of childhood misery three are due to drinking parents; drink cuts into the support of the family; drink is one of the most prolific contributary causes to the evil of prostitution; drink leads in many cases to immorality; alcohol impairs muscular activity and checkmates skill and endurance as well as mem-

ory and is a prolific cause of illness and promoter of disease and diseased conditions. Drink causes early death of the drinker, makes a man susceptible to disease and exposure. More men die from alcoholism than from typhoid fever, or smal pox. Drink carries down 1503 people every eight days in the year! There is one death from alcohol every eight minutes! Drink is the cause of innumerable suicides! One insane person in every four owes his insanity to drink! Drink makes men ugly and causes many assaults. Of 1,115 assaults in a certain city from 1900-1904, 66.5 per cent were committed in saloons, 7.8 per cent on the street, 7.8 per cent in work shops, 7.7 per cent at home, 9.2 per cent place unknown.

These are some of the debts charged up against alcoholism. The results of letting liquor be sold promiscuously mount up in taxes on the sober tax-paying citizen. Of the various costs to humanity we can figure out that of the poverty in our land 25 per cent of it is due to drink, of pauperism 37 per cent, of child misery 45.8 per cent, of insanity 25 per cent, of crime 50 per cent. This is certainly a serious list of charges to be brought against the liquor traffic. It is no wonder that enlightened people desire to see the evil abolished.

IV.

Does Prohibition Work?

I do not present this question in order to answer it catagorically. What I mean to ask is this: Does prohibition tend to improve the conditions of human life where tried? Does it make for better times? Does it do away with the conditions mentioned? Would it be worth while to have prohibition in every state?

During our recent campaign I undertook to report something of the results of prohibition in Washington. Combining my own personal knowledge of conditions there with facts concerning other states where it has been tried it would seem that prohibition would prove a solvent for many evils in national life.

We have found out that where drink is not for sale in the public saloon working men prosper in many ways. The first people to benefit by the new order of things are the women and children. We positively know that crime has been reduced one-half, jails are unoccupied, in many places, suicides have been reduced one-half, business has been better, bills are paid more quickly, and social and industrial conditions have very greatly improved.

It is believed that such a program for the whole nation would be a good thing. The saloon would be out of politics. The nation would be sober. Childhood would have some chance of coming to its own. Social problems might then be solved. A noted Judge in Hamburg said once,

"If the alcohol question were solved there would still remain other social question to be solved, but it is also true that as things stand today no other question of social welfare can be taken up with any prospect of securing effective results until the alcohol question is solved."

This seems to be the general conviction of all our social workers.

V.

Is There Any Hope Of Success?

This question is more easily answered since the last election. Mrs. Mary Armoro of Georgia said a few days ago in New York that she believes that nation wide prohibition will come in five years. The question is being seriously considered by leading politicians and will probably be forced on to the great platform four years from now.

One of the greatest hopes for success is in the constantly increasing number of states that are voting dry. Sooner or later they will sway the entire country.

Another encouraging sign of ultimate victory is in the tremendous power of all the allied interests outside of purely political or moral considerations. The great industries of the land are making it very uncomfortable for the drinking working man. The sober man has the best end of the bargain every time. The modern enthusiasm for efficiency is working for the ultimate overthrow of the liquor business. Scientific experimentation and teaching concerning the nature of alcohol is doing its purging work everywhere. The great educational forces of the country are in line for a saloonless nation.

Another tremendous influence that is working for a saloonless America, a sober people, and a stainless flag is the progress of prohibition in countries outside of America. If we are to be a sober, efficient and successful nation, able to compete with the other great nations of the worl or to have our share in the great international movements and keep our place of leadership, we must be a sober and healthy people. Some day this idea will grip America and when it does national prohibition will have a powerful ally.

San Jose, Cal.

THE WORD MADE FLESH.

E. E. P. Abbott.

The gospel of John never seemed so attractive to me as now, when we are entering upon a half year's study of it in the Sunday school. We have too often come to this fourth gospel, which reveals the heart of the Master, as to an allotted task. Perhaps we have got together our "helps" that we may pass their suggestions over to others in an easy way. May we in this year of 1917 find for ourselves the purest diamond penetrated with light of lights, and rejoice as one that findeth great spoil.

My fault has often been that I have come to the proem of the gospel with all my prepossessions,—the theology I had learned in the schools. It was eisegesis rather than exegesis,—a projection of the prescribed theology into the simple narrative rather than a loving reception of living truth into the heart. Luther used to call John the "child's gospel" in its simplicity, while he would not deny its profundity,—depths on depths. Instead of going to Alexandria for the key to the logos doctrine, we had better return to the old declaration of the Word that was with God at the beginning, and spoke to Abraham and Jacob and the prophets. Frederick Maurice, better than all the commentaries, takes us back to Cana of Galilee and Nazareth and Jerusalem and introduces us to the plain fishermen, and makes real their approaches to the peasant King of Israel, making us feel their strange wonderment and their growing faith.

When Westcott turned away from his long and serious studies and his academic instructions at Cambridge to enter upon his new life of administration in the great diocese of Durham, he had to face new and momentous problems, for whose solutions he must fall back upon the faith he had been pondering for many years in the quiet cloisters of the university. He says that as new questions and duties arose in the mines and marts of his ecclesiastic territory, it was astonishing how he would in all his charges and addresses and judgments fall back upon John 1:12: "The Word was made flesh and tabernacled with us." It is the only clew that could untangle the otherwise inextricable snarl, the one key that could unlock the great door of redemption. If the bishop were living today, and he were almost crushed by the magnitude of this well-nigh universal war, his only comfort would be that the Son of Man had come into the world, that God had come near to man. His hope would be not in warring men but in redeemed

humanity. This only would give him a sufficient estimate of man and worthy idea of God,—the great fact that the Word was made flesh and tabernacled among us. In some way the Word which had been in the world from the beginning had shined through, though but dimly, the old world; but had so recently possessed the soul of the son of man,—had become flesh, the one heart of humanity; and now is the hope of man. John in the lesson for next Sunday was himself at a loss. He had a clear sign that Jesus was the real Messiah, but that he was the son of God did not fully possess him till he fell a martyr in the dungeon of Machaerus. The many representatives of "the Word" in the Old Testament were not harmonized and glorified in the Master till the close of the century. Nor, as yet, have we come to see the fullness which is to redeem humanity. If we have opportunity we may return to this blessed truth as every lesson will enforce it. If the all-effulgent divine has visited the world we can doubt no more. "In the far-beaming blaze of majesty, all men are equal; to the all-embracing tenderness of that heart, all lives are dear."

NOTES AND PERSONALS.

Sixteen persons were welcomed into the fellowship of the First Congregational Church of Berkeley last Sunday, coming by letter and re-confession. Two students were receinved as associate members.

The Pacific School of Religion opens its next semester on Monday of next week. There will be an address at 11 o'clock. In order that ministers about the bay may attend there will be no Monday Meeting next week in San Francisco.

Three persons were welcomed into fellowship in the First Congregational Church of San Francisco last Sunday. They came by letter from the Lake Avenue Congregational Church of Pasadena, the First Presbyterian of Covington, Ohio, and Euclid Avenue Baptist of Cleveland.

In the sudden passing into the other life, Sunday evening, of Mrs. Martha Elizabeth Botsford the First Congregational Church of San Francisco loses one who for years had been one of the most devoted and valuable of members and workers. The ladies' society of that church will miss her greatly, as will also other departments of the church life and work.

The First Congregational Church of Alameda in recognition of the fine service the Rev. C. L. Mears is rendering as pastor, and realizing his need for some rest from his activities, is sending him off next week on a six weeks' visit to Honolulu and other places in Hawaii. We congratulate pastor and people—the pastor in that the pleasure of this trip, along with these weeks of rest, is to be his; and the Alameda church people in that their hearts prompted them to arrange for it.

The many friends of the Rev. Herbert A. Jump on the Pacific Coast will rejoice in that he has been called to the pastorate of the First Congregational Church of Manchester, New Hampshire, has accepted the call, and has entered on the work. This Manchester church is the largest Congregational church north of Boston and is the leading one in that flourishing manufacturing city of 85,000 inhabitants. Mr. Jump's mother is yet in Oakland. She is recovering slowly from her recent severe illness and hopes to be able to join her son in the spring in New England.

Mr. E. P. Flint, a member of the First Congregational Church of Oakland for fifty-three years, passed into the other life from his home in that city Saturday, January 6, 1917, in his 89th year. Mr. Flint came from Boston, the place of his birth, to San Francisco in 1850 and from the beginning of his life in California was identified with those movements making for righteousness. He was the second treasurer of the California Bible Society, which was organized in July 1849, and continued in office for 63 years. He was then made treasurer emeritus. He was one of three young men leading in the movement in those early years to organize a Young Men's Christian Association in San Francisco and was its second president. He was also one of the first trustees of Pacific Theological Seminary and a member of the board at various times down through the years. He was director of The Publishing Company of The Pacific in early years and again in later years consented to take a place thereon and was president of the board when he passed into the other life. A pillar in First Church, Oakland, he served it in various official capacities and was made deacon emeritus several years ago in order that the church might have his counsel and help in the closest manner all the years of his activity. His helpfulness in a wider way was marked—extending in special ways to our churches on both sides of San Francisco bay. He will be missed greatly not only in First Church, Oakland, but throughout our fellowship. At the Monday meeting of the ministers in San Francisco Father Rowell told with great gratitude and emotion of the helping hand held out to him by Mr. Flint when he was beginning his work among the seamen in 1858. Fortunate the city and the state having citizens such as he!

TWO BERKELEY MINISTERS HONORED.

Berkeley pastors of several denominations, and others not pastors, had dinner at the Claremont last Friday evening, with the Revs. S. C. Patterson and H. J. Loken as guests of honor. These brethren have resigned from their pastorates in Berkeley and both doubtless will leave the city soon. Dr. Nash of the Pacific School of Religion presided at the meeting which was called after the dinner for the expression of words of appreciation of these workers. Remarks were made by Dr. Parsons of St. Mark's Episcopal Church, Dr. Eldridge of St. John's Presbyterian Church, Dr. Eastman of the South Berkeley Presbyterian Church, Dr. Speight of the Unitarian, Dr. Fry of the Methodist Church, South, and Dr. Rathbone the superintendent of Congregational work in Northern California. It was good to be there and hear the words of appreciation that were spoken.

Readers of The Pacific know, doubtless, that Mr. Loken has been pastor of the First Christian Church of Berkeley for eleven years and he is the minister who led the church to decide to receive by letter from other churches persons who had not been immersed. For this reason the church was disfellowshiped by the State Association, but not however by the National Convention. Mr. Loken goes soon to Chicago where through the influence of The Christian Century, one of the journals of the churches of that order, there is a more catholic spirit. Congregationalists would welcome Mr. Loken to their ranks, but it may be that he can do more good by remaining where he is and working along with the few others like-minded to bring the "Christian" churches to a new standpoint with reference to baptism. The work will be slow. But the day will come when that stand which excludes the uninmmersed will no longer be taken.

Mr. Loken has done a work in Berkeley that has very greatly endeared him to the people there. This was brought out and emphasized last Friday evening, as was also the work of Mr. Patterson concerning whose work there and elsewhere, The Pacific has already spoken.

Of course Mr. Patterson must be kept on the Pacific Coast. It ought to be in California. His twenty years of experience and valuable service here fit him for a more excellent service during the next twenty years. Lodi, Petaluma, Bethany Church, San Francisco, North Church, Berkeley! Where is there to be found a better record than that of Mr. Patterson in these four fields?

LAYMEN'S MISSIONARY CONFERENCES.

LAYMEN'S MISIONARY CONFERENCES.

Plans have been completed for the holding of eight conferences on the Pacific Coast during the month of February under the auspices of the Laymen's Missionary Movement, in connection with the Decennial Campaign of the Laymen's Movement. The speakers at the Decennial dinners and conferences will be Dr. Herbert S. Johnson, leading Baptist pastor of Boston, Dr. Frederick A. Agar, Secretary of the Baptist United Missionary Campaign, and Dr. Wm. E. Doughty, Educational Secretary of the Laymen's Missionary Movement. At the decennial dinners the subjects of the addresses will be: "America and the Present World Crisis," Dr. Johnson, "Mobilizing the Christian Forces," Dr. Agar, and "The Cost of World Conquest," Dr. Doughty.

In addition to the decennial dinners, there will be held a special institute session for church workers participated in by several experts, and a ministerial conference. The time and dates for the conferences and dinners follow: Spokane, Feb 8-9; Seattle, Feb. 11-12; Tacoma, Feb. 13-14; Portland, Feb. 16-17; Sacramento, Feb. 20-21; San Francisco, Feb. 22-25; Los Angeles, Feb. 26-27; San Diego, March 12th.

EXTENSION MONTH AMONG CHRISTIAN ENDEAVORERS IN CALIFORNIA.

Paul C. Brown, Field Secretary, writes: "California is certainly making greater plans than ever for the celebration of our thirty-sixth Christian Endeavor birthday. The entire month of January is to be known as 'Extension Month,' and during the weeks that lead up to Christian Endeavor Week we are to put on a great drive for the organization of three hundred new societies and the enlistment of 15,000 new Endeavorers in our ranks. The climax of all is to be Christian Endeavor Week. Each day has been given a special name. Sunday, the twenty-eighth, is Increase Day'; Monday is 'Efficiency Day,' including a 'Christian Endeavor Night School' with Expert Examinations, etc.; Tuesday is 'Fellowship Day,' with a banquet for Quiet-Hour' and Tenth-Legion' extension; Wednesday is 'Loyalty Day,' 'Pledge Making and Keeping' to be the subject at mid-week prayer meetings; Thursday is Service Day' for all kinds of good deeds and social-service efforts; Friday is 'Union Day' for the presentation of a missionary pageant, 'The Call of the Nations,' that has been prepared by our State missionary department; Saturday is 'Recreation Day for the Juniors and Intermediates; Sunday, February fourth, is 'Evangelistic Day,' for afternoon rallies or conferences and evening decision-services in Christian Endeavor and church. We have great expectations."

Character is wisely educated and well directed will.

THE WORK AT CAMPBELL.

The church at Campbell held the first Communion service of the New Year on Sunday, Jan. 7, 1917, and received four new members into fellowship, one on confession, and three by letter, while three others were detained by sickness and will come later.

One of those welcomed was the new pastor W. E. Eckles who was received into the church fellowship by Dr. Fuller of Los Gatos, who was for many years a missionary in Aintab, Turkey. He made it a very tender and impressive service.

The annual meeting of the church was held on Wednesday Jan. 3rd. The afternoon session at 2.30 was followed by a social hour, and at 6.30 a fellowship supper was served at which about 100 were seated. The evening was devoted to the completion of business. Reports from all departments of the church were presented, that of Dr. Cooper for the Board of Deacons being especially interesting.

A significant action was the vote of the church to take over the Sunday School, making it in reality the church school, its expenses all being met by the church and the children being trained to give to the church. This was suggested by the pastor as something he would like to see accomplished in the future and the congregation voted to adopt it at once.

Another matter of interest was presented by the President of the Ladies' Guild, regarding the doing away with all pay church suppers, and raising the funds needed by direct gifts. This was very cordially approved and generally discussed and will be voted upon at the next meeting of the Guild. The treasurer's report showed the church finances in fine condition.

SANTA CRUZ.

At a recent business meeting the church voted at the request of the pastor to accept his resignation, to take effect the middle of the present month. The following appreciative resolutions were adopted: "Whereas, Rev. Leslie B. Briggs, for the past four years pastor of the First Congregational church of Santa Cruz, has deemed it best to sever his connection with the church and has tendered his resignation; and

"Whereas, By his untiring energy, by his high ideals of service set before us in his daily work among us, by the unassuming service of bringing cheer to many of the sick, the weary, the despondent and outcast; by his clear and faithful presentation of the basic truths which are the foundations of true Christianity, the overshadowing love of God and the saving power of Jesus Christ, Mr. Briggs has been an inspiration to many of us and has proven his fitness to stand as a minister of God; therefore be it

"Resolved, that we,the members of the church, recalling many hours of pleasant service together and regretting the severance of pleasant relations, do hereby tender to Mr. Briggs and to Mrs. Briggs, no less worthy our love, our esteem and our best wishes for future success."

On Christmas eve. at five o'clock the choir gave Dudley Bucks "Coming of The King." It was the best Christmas for some years.

The Sunday school at the regular hour gave a program "Kingdom Gifts" and received an offering for the American Board and the Woman's Board.

SAN JUAN.

"The Kingdom Gifts" was carried through successfully Christmas eve. at the Church. Three were received into the church on Confession the last Sunday of the year. The town is now experiencing something of a growth.

CALVARY CHURCH, OAKLAND.

The Annual Bazaar of the Women's Association of Calvary Church, was held in December, the total net proceeds amounting to three hundred and sixty dollars. The Annual meeting of The Women's Association was held Thursday, December fourth at the home of the president, Mrs. E. T. Leiter. Splendid reports of the standing business committees were read and the following officers elected: President, Mrs. E. T. Leiter; Vice-president, Mrs. T. M. Robinson; Secretary, Mrs. Harriet Giese; Treasurer, Mrs. Alice Dunham. Chairman Missionary Committee will be Mrs. Roy H. Campbell. The annual church meeting and Fellowship dinner will be held Wednesday eve. Jan. 10th in the church.

REDWOOD CITY.

Sunday morning Jan. 7th seven were received into the church, five by letter. In the evening the church was crowded to hear Dr. Angel of Stanford University, who spoke of his experiences in Belguim, Dec. 21st. The Men's Club of the church gave one of their popular suppers and Dr. Van Horn's address on "Forefather's Day" was enthusiastically received.

POMONA COLLEGE ACTIVITIES.

Lectures By a Notable Educator from Yale.

Students of Pomona College are privileged this month with the rare opportunity of intimate contact with a notable educator—Professor George Burton Adams of Yale University—who is in residence at the college for the month of January and who is delivering a course of ten lectures on "The Foundations of American Constitutional History." The lectures occur three days in a week throughout the month. Professor Adams is at the head of the History Department of Yale and is an acknowledged authority on American history. The syllabus of his lectures is so fully comprehensive as to lay a splendid foundation for students of Constitutional history. The first lecture was delivered Jan. 3rd.

The Joseph H. Johnson Foundation.

The Joseph H. Johnson Foundation, liberally endowed by Miss Ellen H. Scripps, provides an annual income for the purpose of furnishing to the college, for a protracted stay and intimate participation in college life, notable educators from other institutions. By this means, such educators are annually in residence in Pomona College. The opportunity of close contact with distinguished instructors thus afforded to undergraduates is a unique privilege, often surpassing that of the class room of the institution from which these educators come.

Another distinguished visitor to the college is Rev. Ralph Harlow of Smyrna, who was one of the most inspiring speakers at the meeting of the American Board in Toledo a few weeks ago when Turkey, where so many noble heroes of our church have suffered and died during the war, held the center of interest. Rev. Harlow's address there on "The Blood of the Martyrs is the Seed of the Church" was singularly effective and he will be at Pomona College Jan. 7-9 co-operating with the church and college in the "Claremont in Turkey" movement.

College Glee Club Sings Its Way East.

Manager Bruce Findlay of the Men's Glee Club of Pomona College has completed arrangements with the Santa Fe Railroad for a tour East next April for the club—thereby accomplishing a long-sought desire for this organization. The club will be the guests of the railroad company between San Francisco and Chicago and will probably have a special car. For several years past this railroad company has operated what is known as Santa Fe Club Houses of entertainment for men employed on the road, the aim being to give the best possible entertainment in the way of lectures, music, and other educational means of advancement to its employes. Toward this end between $8,000 and $10,000 are spent annually. Only the highest class of entertainment is provided and the engagement of the Glee Club therefore comes as a special honor to Pomona College. During the trip, the club will sing every evening on the way to Chicago and it is estimated that about eighteen different places will be visited. After reaching Chicago, the club will be on its own resources and manager Findlay is arranging several engagements at various college towns in the Middle West. Oberlin and Grinnell will be included in the itinerary and it is possible that points farther east will be visited.

National Council Train to Come to Claremont.

The National Council train is to stop over at Claremont and plans are already under way for its reception. It will come through during the commencement season in June and our Eastern educators and theologians will have a chance to see how well Pomona College measures up to similar institutions the other side of the Rockies.

Claremont, Cal., Jan. 5th. SYDNEY FORD.

SEATTLE NOTES.

A new front to the pipe organ in Plymouth Church has been installed.

A committee consisting of the pastors of the four downtown churches together with two laymen from each church have taken in charge the arrangements for Union Services to be held for ten days in January. Meetings to be held at Plymouth Church beginning January 22nd. Each church will provide its own pastor and music on the evening that is allotted to it.

The calendar of Plymouth Church for January 7 contained this message from the pastor:

"We stand at the beginning of another year. I hope it may be a very good year for all of you. God is giving us this new year. He is giving it that we may use it, that we may use it wisely and fruitfully. This we can do only if and as His Holy Spirit is felt and known to be our teacher and councellor. Let us, therefore, wait much upon the Lord. Let us prize our opportunities of spiritual advancement. Let our Sunday services and our Thursday service be trysting places, where we meet with God. Regular and conscientious keeping of our tryst with Him in His House is our greatest service to Him and to His Church. for thus are we enlightened and strengthened for the manifold services He graciously asks us to render. Not unprofitable servants, not unaithful stewards, but workmen that need not be ashamed—this would we be throughout this opening year. God grant that, if such our heart's desire, it may be abundantly satisfied, to the glory of His name and the rich advancement of His Kingdom in our midst.

"Your servant for Jesus' sake,

HUGH G. ROSS."

PLYMOUTH CHURCH TRUST FUND CORPORATION.

Plymouth Church, Seattle, has formed a corporation to be known as "The Trust Funds of Plymouth Congregational Church, incorporated."

The church now has in its possession a fund called the

"Deacon's Fund," which if it be taken to include the accummulated collections on Communion Sundays, and the legacies from Angie Cone, Miss Loretta Denny and Miss Lenora Denny, and the accummulated interest on these legacies, amounts approximately to $16,000.

Inasmuch as it is important that this fund and the other trust funds of the church be safeguarded, and

It being desirable that the uses to which the Deacon's Fund may be applied be more accurately defined,

It has been provided that this corporation administer all trust funds of the church; that it be managed by a board of five trustees, three of whom shall be elected as are the other officers of the church, the fourth and fifth to be the chairman of the Board of Trustees of Plymouth Congregational Church and the Setnior Deacon; that the elected members serve for a term of six years each, one member retiring each year; that all members of the present corporation be, by reason of such membership, members of this charitable corporation.

It is provided further that the fund heretofore known as the "Deacon's Fund," and all trust funds now held by the church be transferred to this corporation; that the principal of these funds be kept intact, and the interest, together with the Communion Sunday collections, be subject to disbursement by the trustees of this charitable corporation for the several purposes for which the particular fund or funds have been created.

Also that the Deacon's Fund shall include the fund which is now known as the "Deacon's Fund," with the interest and accummulations thereof, and such gifts, bequests or devises as shall be at any time hereafter made to the Deacon's Fund, and all collections which shall be taken on Communion Sundays for such fund, and shall be disbursed for the following purposes:

(a) To such members of the church and congregation as in the judgment of the trustees of this charitable corporation may need help.

(b) For the payment of all or a portion of the salary of a deaconess to be employed by the church, who shall give at least a portion of her time in ministering to the poor of the parish, the sum to be used for this purpose for the ensuing year to be determined by the trustees of this corporation prior to the beginning of each fiscal year.

A MISSIONARY VISITATION TO THE ORIENT.

On December 24th there was completed a most interesting and unique trip to the Orient in the return of the Missionary Visitation party which has been traveling under the auspices and direction of the Missionary Education Movement of the United States and Canada.

The members of the party traveled as tourists, paying their own expenses, but there was a much deeper purpose to their traveling than is usually the case with those who visit the Orient simply for pleasure and sight-seeing.

While sight-seeing was not omitted and the pleasure was all that could have been desired, the motive and the one to which everything else was subordinate, was that of meeting the missionaries and seeing something of the splendid work they are doing.

The Missionary Education Movement, under whose auspices this tour was undertaken, is the union of all the Home and Foreign Mission Boards of the various denominations and exists for the purpose of spreading missionary information among the members of the churches here at home.

In addition to the regular ways of doing this, such as the organization of mission study classes, the holding of summer conferences, institutes, etc. it decided to appeal to the Christian traveling public to travel, at least in the Orient, with a missionary motive and thus see the most interesting as well as the vastly most important thing that is to be seen in those countries.

The first company of this kind, consisting of eight persons, was sent out under the leadership of Rev. John Worley, D.D., one of the Secretaries of the Movement, sailing from San Francisco September 23rd and returning December 24th.

It visited Japan, Korea, North and South China, and the Philippines, meeting hundreds of missionaries and seeing the work as conducted in thirty different mission stations. It visited hospitals and medical schools, colleges for men and women, industrial and day schools, kindergartens, schools for the blind, Young Men and Young Women's Christian Associations, Bible Societies, etc. It took one evangelistic trip into the interior in order to get some of the experience of an itinerating missionary.

As an example of the many interestng thngs seen, may be mentioned a regular Sunday morning audience in Korea consisting of six or seven hundred worshippers and a Wedesday evening prayer meeting of about the same number, a Sunday morning audience in China of over 1200 persons on a rainy day, besides many, many thousands in schools, hospitals, dispensaries under direct Christian teaching and influence.

The natural result of such a visit to mission lands is a conviction that all past efforts have been well worth while and that the message of the Gospel is taking deep hold on the people of the Orient and will play a most important part in the future of those nations.

However, a realization is also had of the tremendous task yet to be done and that if we are to see Christ supreme in all lands and hearts, we must all do our part in bringing about that happy result.

The Missionary Education Movement, through its various departments, stands ready to assist the churches of every denomination in increasing the missionary intelligence and interest of its members.

For information address the Movement at 156 Fifth Avenue, New York, N. Y.

The Home

CONQUERING THE PROBLEMS OF MARRIED LIFE.

There is a sea which is not on any map, yet it has engulfed many a human being; spectators watching from its shores have seen the gay little bark set forth, only to go down after a time beneath the treacherous waves which its smiling surface keeps hidden from mortal sight. It is not a myth, it is real, and its name is the Matrimonial Sea, sometimes known as the Bay of Lost Hopes.

A girl in our town was determined that she would refuse to sink in its murky depths. She had been warned that her fiance was hard to live with, but she laughed at the idea. Did she not know Dave McMillen far better than anyone else? How poorly they saw the side that she saw —his charming attentions, his thoughtfulness, his unusual mind!

Hubby Wanted Egg Opened For Him.

The honeymoon was all that could be desired. The young couple went to housekeeping in a pretty cottage. Elinor had decided to do her own work and with that end in view had taken lessons in a cooking school and had experimented at home. "Better that my own family should suffer than poor Dave," she delcared, in a joyous voice, disdaining to

notice the absence of a majority of votes in her favor.

For the first breakfast Elinor had soft boiled eggs because they had overslept and breakfast was late. She noticed that Dave did not touch his, and she spoke of it.

"I'm waiting for you to fix them. I hate fussing with the old things,and I've never done it," he observed, lightly. He had been brought up by a doting mother, aunt and older sister.

Elinor laughed, thinking it a joke, but she soon saw her mistake. Still laughing, however, she threw herself back in her chair, and drawled: "I hate fussing with the old things too. Hurry, that's a dear, and fix mine and yours. They will get cold."

Dave looked at her in surprise. "I'm in earnest," he insisted. "My people always did the job for me."

"And I am in earnest," rejoined his wife. "I love to be waited on, as you know."

The man hesitated and lost. Elinor was so pretty and attractive in her fascinating working clothes and cap, she was such a merry chum that he hated to bring a frown to her smiling face. He would humor her this once.

Gallant, Lover; Exacting Husband.

But the egg episode was only a small incident. To Elinor's surprise and dismay Dave wanted constant attention and waiting on. He never seemed to realize that doing housework was new and hard for her, that she was often tired and sometimes not very well. She wondered if this Dave could be the same gallant, attentive, adoring lover of her courting days, this irritable exacting husband who seemed to expect her to give up her time and attention to his wants and his amusement. If he was very tired she must read the paper to him. Aunt Lucy always did; a man had a world of care and responsibility which women did not realize.

Of course Dave was not always a bear. Sometimes he was the old delightful Dave his wife knew; but inch by inch, his years of self-indulgence resumed their sway, and Elinor was very unhappy. She cried, but in secret. She didn't confide in any dear friend,even her mother, but she thought and planned. Sometimes she felt she must give it all up and run home, never to return. But she loved Dave and of course hated the very thought of divorce or separation. And, being an unusually clever girl, she disliked to own herself worsted in her first serious contest. In her mind canvassing her own virtues and faults, she realized that she was quick and liable to be very impatient. When she met Dave one evening on his return, consequently she wore her very happiest mood, and her very prettiest gown. Then after the well cooked dinner, she talked to her husband as man to man, beginning by admitting her own newly realized faults.

Husband Couldn't See His Own Faults.

"Now, Dave boy," she said, "I know my quick temper rouses and irritates you, just as your selfishness and exactions, wear on me. Let us make a bargain. If I shut down on these offeness of mine will you do the same with yours?"

The man was indignant. He was not exacting; his mother never had thought so. She was unreasonable. But the girl kept on, without losing her temper. She cited instances. She dwelt on her love for him, on her unhappiness, on her desire to make good, her horror of squabbles. She shed no tears, but she insisted upon being treated as an equal, a partner.

Her method was no easy one, and it was not successful in a day, a month or a year; but, by beginning in time and by love and tact, she inserted the entering wedge. Dave was spoiled and selfish, but he was warm-heated and affectionate, hardworking and honest. Elinor taught him to laugh more, which is a big panacea for moods; she did not yield, but she was usually (yes, she failed at times, being a tired human creature) bright and comradely. The method worked and when their first child was born Dave was found fit to be a father.

When The Saving Habit Petrifies.

There was Bertha Vandeleur, a wonderful girl. She partly worked her way through college, took honors, and taught in a large woman's college. Then she met Elbert Duncan, also a wonder. He had earned his education and had worked his way up in his profession as a medical specialist. They loved each other, and they married.

To Bertha the first shock was the fact that the doctor was what her slangy brother would have designated "a tight wad." He was years older than Bertha and at a cost of sacrifice and labor had saved a tidy sum, but the habit of saving had grown upon him to such an extent that he was fast becoming miserly. Bertha, on the other hand, was generous, kind and open. She was accustomed to a good salary.

It was hard enough at best to depend upon another for her needs, but when to this necessity was added the humiliation of having to ask for every half-dollar or dollar she needed—and often being called to account for spending too much—she rebelled. There were some stormy discussions. Bertha felt that with their income she should have a liberal allowance; she was a good manager, and even if she had not been, she told Elbert, it was simple justice that she should have a definite part of the earnings.

"And if I don't agree, what are you going to do about it?" he demanded, coolly.

"I shall earn the money," she replied promptly.

Wife Got Her Allowance.

"There is no college here," he reminded her.

"No, but I can do other things than teach. I have found there is a market for home-made eatables; there are several backward children needing coaching; I can get books to keep evenings; I can start a class in German."

Elbert was staggered. His dominant will was met by one as strong, if more placable. His pride was in arms. With his position he could not allow his wife to work; he shrank from the comment it would create. He compromised. There was to be a fair monthly sum paid to her, and "no questions asked."

Then came the test. To a man of Duncan's caliber the yielding of his will was at the price of his good nature. He was distant, often sullen, but his wife went on her way serene, pleasant, often humorous. She saw and heard nothing.

The man who respected her as much as he loved her was not proof against her goodness, common sense and good temper. Her social tact, her gifts, her generosity were assets which Dr. Duncan was forced to appreciate. Gradually her influence predominated, and one day, when she had entertained two physicians from a distance, her husband, radiant and in high good humor, declared: "Yes, Mrs. Duncan is all that you say, but she is a determined creature. At the very outset of our domestic career she balked ovr my decisions. And she won out too! These women must have their way, you know."

Wife Compelled To Raise Boys Alone.

Not all experiences, however, end so happily. There was Turner Olmsted, who married my friend Meta Baird. After an impetuous, compelling wooing, soon after marriage Olmsted became absorbed in money making. Three fine sons came, but the father left their bringing up entirely to his wife. When in her anxieties she went to him for counsel he either treated her impatiently or refused to say a word of any kind to her. He refused to "interfere," as he put it. He did not agree with his wife's ideas, but he would not try his own.

The poor woman was compelled to get along as best she could. When the oldest was in the home town college he was very "wild" and nearly broke his mother's heart. Then Olmsted woke up. He did his best to rectify matters, but it was too late. His boy did not know him; to the young man he was a stranger, though the younger ones became his friends. Merta's words, her pleadings, her suffering had been wasted; it took his own tragedy to open his eyes. His wife remained loyal to him, but his early indifference both to her and to their sons had killed her love.

I met Myra Van Houten soon after she married my old friend and neighbor, Ned Prentiss. A finer, nobler man never lived; we used to say to say it would take a royal nature to live up to his. So it was a shock when we came to know his wife. She was sullen, obstinate, petty, with a nature as a razor's edge. He was hospitable, genial, kind to every one. He had brains and used them, he rose high in his profession. He was fond of children and his friends were legion.

Myra snubbed, even insulted, his guests, mortified and nagged him and lacked sincerity and truth. Some of his friends felt that he ought at least to separate from her; that so fine and useful a life ought not to be hindered or handicapped by such an incubus. To the only one to whom Ned ever mentioned the subject he said: "I do not judge divorced people; there are doubtless cases where circumstancs justify the divorce, but for me I've always felt that only the Bible reason would be the one cause. My mother taught me that a promise was sacred, consequently when I vowed to take my wife for better, for worse, I did not mentally eliminate the latter; what I promised I mean to fulfill, God helping me."

Before his death, they tell me, Myra had improved somewhat, but even the constant companoonship of such a man as Ned Prentiss could not make over a character so vitally different or, as a friend put it, so exasperatingly contrary as Myra's. Many declare to this day that Ned did wrong to cleave to her. They say it was a shame that a man like him should have his life marred and hindered by a wife like Myra. But Ned kept on his upward way; he did more than his share of the world's work; his quiet, unostentatious influence left its mark far more often than he dreamed, and he followed the light, as he saw it, to the end.

The case of Dyson Eckert was one of the most remarkable I have known. Married to a devout Roman Catholic when both were very young, he soon betrayed to her horrified soul that he was very immoral. He had had no mother for many years and had veritably gone to the bad. He was, to be sure, industries, liberal and a most kind and helpful father to his several children. His wife being delicate in health, he helped on occasion with housework and the care of babies and children. His cheerfulness and pleasant, courteous ways were unfailing, but his evil life went on. His wife was unhappy, but her church forbade divorce.

She prayer constantly and with faith for his conversion, and just when even her trust was nearly gone the miracle happened. He came to her one day and declared his remorse, adding that he was willing to be confirmed in her church. She whose confidence had been too often misplaced told him that merely going through a religious act would not serve the purpose, that he must renounce his past utterly and live a new life.

He kept his word and is today an upright, clean man and his family is as happy as any that one could find. He told a friend that he went every morning to early service because it helped him wonderfully; that even his business "went better" for the hour of devotion.

Prevention, however, is better than cure. If only men and women would look ahead a little, if they would not mistake infatuation or passion for love, there would be few unhappy marriages. The trouble is that in these days marriage is seldom regarded seriously enough. Young people are eager to take the plunge into what promised to be a delightful and novel experience, but at the first hint of disaster they seek the door of escape. They forget that life is short, eternity long, forbearance not weak, courage is strong.—Daisy R. Campbell in The Continent.

EAST AND WEST.

The blood-red line
That crimsons the Western sky
Is not the radiant red
Of the rays of Thy soothing dawn.
It is rather the terrible fire of the dying day.

On the seashores of the West
The funeral pyres are emitting
The last flames
Caught from the torch of a selfish and decadent
Civilization.

The worship of energy
In the battlefields or factories
Is not worshipping Thee,
The Protector of the universe.

Perhaps the all-embracing rays
Of Thy light of joy
Are lying hidden on Eastern shores
With patience
Under the veil of humility
In the darkness of silent sorrow.

Yes, the rays of Thy light of joy
Are lying latent
In the East,
To liberate
The Soul of the World.

—Rabindranath Tagore.

For The Children.

HOW ONE TROUBLE HELPED ANOTHER.

"Stop! Stop! Wait a minute! I want to get on! Oh, dear, the train is gone, and now I'll have to miss the Junior picnic, all because our stupid old clock was slow!" And Bessie Lane sank down in a forlorn little heap on the platform and burst into tears.

It was a hard disappointment, for this Junior picnic had been the talk of the neighborhood for weeks past. To have this delightful railway journey of fifty miles and to spend the day at a well-known lakeside resort was no ordinary treat for the Juniors of Hopedale. Bessie herself had been saving for this event for many a day. And now she was left behind. What should she, what could she, do? It was a very pathetic little figure that sat on the platform with downcast face.

All at once there flashed across her mind the verse she had learned in Junior the Sabbath before. "God is our refuge and strength. A very present help in time of trouble." Did God really care about this disappointment which semed so very hard for her to bear?It was in no areless

mood, but with the utmost reverence, that Bessie bowed her head upon her clasped hands.

"Dear Lord," she prayed, "that may not seem like a very big thing to you, but, oh, it's awful bad to me! And help me to bear it patiently, and not go home and trouble mamma about what none of us can help."

The tap of a crutch and a halting step were heard on the platform and a clear little voice exclaimed, "Why, Bessie Lane, didn't you go to the picnic, either?"

Bessie looked up quickly, brushing away the tears. "Our clock was slow and I missed the train," she said, her lips trembling at the thought.

Amelia Jackson, the lame girl, whom all the Junior girls loved so dearly, sat down on the platform and took Bessie's hand in hers. "Left behind when you were all ready to go," she said, kindly; "now wasn't that just too bad? I expeted to go, too, till a few days ago (mamma was going along to take care of me), but mamma's eyes have hurt so much lately that she just had to stop sewing evenings, and so we couldn't afford it. I told mamma I did not mind, so I slipped down here this morning to see them off.

"Didn't mind!" Bessie looked up into her friend's face in astonishment. But there was a wistful look about the sunny face trying so hard to smile into her own, that made her certain Amelia did care very much indeed. Where do they come from, these beautiful thoughts that pop into our minds sometimes and bring such happiness in their train? I am sure I could not explain it, but just at that moment a beautiful plan shaped itself in Bessie's busy brain.

"See here," she said, "you're left behind and I'm left behind and here's plenty of lunch for two people left behind, too. I made the fudge myself. Now let's ask our mothers if we can go out on the hill over there and have a picnic all by our two selves."

What a glorious day it was to be sure—one which neither of the girls ever forgot.

"We did have the loveliest time," said Bessie as she and her mother were talking it all over that evening. "And don't you think it was the strangest thing how one trouble plus another trouble seemed to make no trouble at all?"

"It's not very good arithmetic, but, oh, so many times we find it true," said Mrs. Lane. "I am glad you have learned this lesson to-day, and when you are older and the more serious troubles of life come to you, perhaps, I hope you will never forget it. This is just what the beautiful words of the psalm mean, 'Blessed is the man who, passing through the valley of weeping, makes it a place of spring.'" —The King's Builders.

TWO APPLES.

Such nice rosy apples as they were! Bennett fondled them lovingly. His mother had set the dish upon the study table just before she left to make an evening call. Bennett selected the rosiest one he could find and handed it to his father. Then he sat looking at the rest.

"I'll take the next rosiest one myself," he finally said, "but I won't eat it to-night. I'll take it to school with me to-morrow."

"That is a good idea. I'll not eat mine, either," Mr. Rockwell observed, handling his apple thoughtfully. "I'll take it to the office with me to-morrow. Then we'll both report to-morrow night how they tasted," he added.

The next morning both left the house, each with a rosy-cheeked apple stowed away in his pocket.

"Good-bye, son; hope you'll enjoy your apple," Mr. Rockwell called back as he ran to catch a passing electric car.

Bennett had polished his apple until it was so slippery it slid around in his pocket like a big marble.

Recess time came. He had been thinking so constantly about the rosy apple in his pocket that it fairly slid into his hand when he filed out behind Jimmy Fagan, who never was known to have anything in his pocket, unless it might happen to be a hole.

Suddenly a bright thought popped into Bennett's head. And, quick as the thought, the apple popped from his hand into Jimmy's pocket. When Jimmy discovered it the boys were playing tag.

Then that apple slid out of Jimmy's pocket just as easily as it had slipped into it, the polishing that Bennett had given it had been so thorough. It disappeared, too, just as quickly. For when a little boy hasn't tasted an apple for weeks and weeks, and then suddenly finds one in his pocket, he doesn't stop long to wonder how it got there; he just goes to eating.

"Well, son, how did the apple taste?" Mr. Rockwell queried when the two were alone in the study together at the twilight hour.

"I—I didn't eat it," Bennett stammered, hanging his head.

"Didn't eat it? What did you do with it?"

"I—I slipped it into Jimmy Fagan's pocket, papa. Jimmy never has an apple, and I thought perhaps he'd like one. How did yours taste?" Bennett asked.

"I didn't eat mine, either, son; I gave it to a newsboy," his father confessed.

Then a smile lit up both faces, as both thought how they had enjoyed those two apples.—Ex.

THE TIME WHEN TOPSY STAYED.

Little Myrtle was having a hard time, she thought, Anyway she wasn't happy, for who could be "feeling nice," she said to her mother, "when folks had to stay in the house just because it was all wetty out doors, and the wind was a-blowing."

And mother answered, "Why, dear, you've got so many nice dolls and other playthings—I should think that any child with all that you have could be happy."

"Well, I can't," pouted Myrtle. "If only Dorothy would come, or I wasn't so tired of everything, I might."

"There's Topsy," said mother, looking out of the window, "she's bringing back the waists that her mother has been laundering. Go to the door, dear, and tell her to come in and get warm."

"Topsy," said mother, as the little black girl was standing before the fire, "do you think you could be happy to have to stay in this room for one afternoon, and play with eleven dolls, a doll bed, a buggy, dishes and ever so many other toys?"

Topsy showed her white teeth. "Yes'm, I'd like it mighty well," she laughed.

"But you'd get so tired you wouldn't know what to do next," said Myrtle.

"I could make a big, big house with those blocks, and put a nice big chimney (she called it chimbley) in it with my spools.—"

"Oh, could you?" cried Myrtle, delightedly. "Well, I'll get some spools—a whole lot of them—and you shall show me how to make an old-fashioned chimney."

Myrtle's mother smiled her assent, so they set to work. They made the house on a plan that Myrtle had never thought of, then Topsy showed her how she had made the chimney in her house, although her blocks were those she got from the men who were building across the street.

When they had the chimney up Topsy laid some toothpicks on the hearth, then she set the doll's cradle near "to keep warm!" she said.

They set the toy piano across one corner; then Topsy thought of something else nice, and, with much laughter, they made a lady of spools to sit on the piano stool, because, as Topsy said, the spool-lady would sit up straight, and the doll-lady would fall off.

They set out the table, and got out the dishes; then Topsy spied a piece of old linen from which Myrtle's mother was cutting some dishtowels, and she said to Myrtle, "If your mother will let us have the colored border we'll cut out the birds in it, and make something pretty."

Of course mother was glad to let them have the pieces; then she gave each of the little girls a pair of scissors, and they set to work to cut out small, round pieces—each piece had a red bird in it. These were used as doilies to put under plates and saucers. They nearly covered the whole table with these doilies, and even placed some on the dresser in the doll's bedroom, and finally they made a scarf for the little rocking chair, pulling out threads to make a fringe.

"Mother, mother, just look! I never did have such a pretty house before," cried Myrtle, gleefully.

"I think you'll have to thank Topsy for giving you some new ideas," laughed mother; "but now it is dark almost, and I shall have to send Topsy home as soon as I can get a piece of cake and an apple for her."

"And I'll give her one of my dolls," said Myrtle, generously.

And after Topsy was gone, Myrtle said, "Why, mother, I could have had a good time before if I'd just have made myself do things whether I wanted to or not."—Mary S. Hatch.

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